11: Haguenauer--42-43 T-3 (no date) 1929 **Formosan Aborigines**
116, 212, 802 **Atayal**

The Tayal are practically uncivilized. The Tayal do not have any means of writing, and when they want to do some arithmetic, they use strings of knotted straw or little sticks; [43] addition, subtraction, multiplication and division are done by means of little sticks, which are laid on the ground.

14: Tamai--95 [8] J-2 (1896) 1896 Formosan Aborigines
116, 197, 212, 192 Chin-hoan

All the sounds of the Tschinwan language can be expressed by the Japanese Kana, alphabet, while the alphabets of European languages would not be adequate. The following are some words from the Tschinwan language:

Maraou (necklace)
Kaigai (ear ornaments)
Rafui (design tattooed on the forehead)
Raju (apron) [MS: loincloth?]
Wien (dog)
Saragui (cloth wrapped around the calves of the legs)
Patashi (design tattooed on the cheeks)
Tsuit (pipe for smoking)
Kuitsu (undershirt)
Nigao (cat)

The only Japanese syllables not found in the language of the Tschinwans are da, zi, zu, ze, and zo.

16: Müller--229 [6] U-3 (no date) 1910 Formosan Aborigines
116, 212

The aborigines of Formosa do not have a system of written symbols.

22: Wiedfeldt--29 F-5 (1913) 1914 Formosan Aborigines
212 Atayal

The Atayals have no written records.

24: Anonymous--92 [5] U-3 (no date) 1892 Formosan Aborigines
116, 177, 212, 622, 695

The chiefs of one tribe are divided into the head chief and assistant chiefs. There are five or six of these in a community, depending upon the number of families. Trials in one tribe are held in the community house; minor feud are settled elsewhere. Among the clerks of court, there are some who know the Dutch writing; these are called chiao-ts'ê (registrars), and they count all those who go in or out. They dip a goose feather quill into the ink and they write across the page from left to right, instead of up and down. It is said that in recent times, the aborigines have adopted Chinese customs, and that private teachers are trying to teach the children Chinese literature, customs, and music.

36: Dodd--70 U-2 1865 (1885) Formosan Aborigines
116, 142, 212

"The Hill Savages of North Formosa are, without doubt, exactly like other human beings in the shape of their bodies and number of their limbs, and although they are as wild as the animals which roam about their country, have no written language of their own, and live in a most primitive style, yet there are no signs of a Darwinian tail, neither do they at all give you the idea that their progenitors were of the monkey species."

37: Steere-303-304 S-3 (1873-74?) 1875 Formosan Aborigines-1-2
116, 162, 171, 177, 197, 212 Pepo-hoan

"The Pepo-whans of the south part of the island occupy a large tract of country to the east of Takow and Taiwanfu. They inhabit the villages of Kongana, Kamana, Alukang, Backsa, Lakuli, Baukimseng, etc., and they may number five thousand people, while there is a large colony formed from them on the east coast of the island. They no longer speak their aboriginal language, using Chinese instead, and the Fuh-kien dialect of this, though they are in contact with the Hak-kas on the south and south-east. I procured the two lists of words, [MLB: see category 194, pp. 332-333.] Nos. 4 and 5, from very old women, No. 4 at Kongana and No. 5 at Baukimseng. They both said that their language was very little spoken, even in the time of their parents, Chinese having already become general. The two lists are not identical, and seem to show that there has been a coalescing of tribes, the supposition being strengthened by differences in dress, etc., still apparent among them. I found in existence among them a number of old manuscripts in Roman letter, most of them apparently business papers, such as deeds and contracts. The Pepo-whans still preserve these among their valuables, though no one can read them. Some of them have Chinese pawnshop marks upon them. They seem to be indubitable proofs and remains of the Dutch occupation, when many teachers and missionaries were employed among the aborigines, and many thousands of them are said to have become Christians. When the Dutch were driven out, and the teachers and missionaries murdered by the Chinese, the whole work was supposed to have gone out in darkness, but these manuscripts seem to show that for

nearly a hundred and fifty years afterward, these poor people, oppressed and driven back to the hills by the Chinese, still kept enough of the knowledge taught them to read and write their [304] own language, and almost necessarily books and a knowledge of the Christian religion also. The manuscripts are in the ancient Pepo-whan language, spelled out in Roman letters, the dates generally being in Chinese, spelled out in the same way. Of the manuscripts procured, a few of them are of the reign of Young Ching, who reigned from 1723 to 1736; the most of them are of the reign of Keen Lung, who reigned from 1736 to 1796; and there is one of the reign of Kaking, who began to reign in 1796. Curiously, the oldest of the documents are dated eighty years after the Dutch were driven out. There may yet be found books and manuscripts giving some account of the struggles of this people with the Chinese."